بسم الله الرحمن الرحيم

RAMADAN 1444

AMEND THE DISTRESS OF YOUR BROTHERS

BY ASH-SHAYKH MUSA ABDULLAH JIBRIL
حفظه الله تعالى وأطال في عمره

May Allah bless Shaykh Musa, protect him, preserve him, and all his loved ones. May He allow his work and efforts to be spread until the Day of Judgement, and make it weigh heavy on his scales.

 Sh_Musa_Jibril

 Sh_Musa_Jibril

 Shaykh Musa Abdullah Jibril

 ShaykhMusaJibril

Today's topic concerns: *I am 'Jābiru 'Atharātil-Kirām'* (the one who amends the distress of the generous ones who stumbled upon hard times).

A hadith which is Narrated by Anas Ibn Malik (رضي الله عنه), that the Messenger (ﷺ) said:

'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah places the keys to good, and woe to those in whose hands Allah places the keys to evil.'
[Sunan Ibn Majah 237]

Today I will narrate a story that occurred during the time of one of the Rulers of the Ummayyids, whose name was Sulaymān ibn Abdul-Malik. There was a merchant from the very generous, great, excellent good-doers. He used to donate his wealth generously to those in need, stricken with poverty.

And the governor of the town he lived in, was a man called 'Ikrimah. Not 'Ikrimah Ibn Abi Jahal, this is a different 'Ikrimah. The days went by, and the trade of this merchant Khuzaymah crumbled. And he was exposed to degradation after [his life of] honor. And a grievous loss after an abundance of wealth. He lost all of his wealth; he had nothing left.

And one of the days, the governor of the town, 'Ikrimah, asked about Khuzaymah. He said: 'Where is this generous man? We are deprived [of his company], we no longer see him. What happened to him?' They said to him: 'Khuzaymah has lost all of his trade, until he became of those stricken with poverty and in need. And he was exposed to degradation after honor.'

And this is the state of one who loses [his wealth], and one who falls into the pit of ruin. He avoided any meetings with people and prevented anyone from meeting with him. However, this governor – 'Ikrimah – had a very good quality about him. He used to go in the night and relieve the distress of people in secret.

He would give them in charity and anything they need, all in secret. And this is the best forms of charity. So, this governor ‘Ikrimah, took a bag of coins containing 4,000 dināŕs, and this was a lofty amount for that time.

He went to Khuzaymah’s house in the dead of night, whilst the people slumbered, and knocked on his door. Khuzaymah opened the door and saw before him a covered man and said to him: ‘Who are you?’

The covered man said to him: ‘I have not come to you during this hour so you may know me, and I do not wish for you to know me. What’s important is that you take this bag, [and use it] to relieve your distress.’

So [Khuzaymah] said: ‘By Allah, I will not take anything from you, until you tell me who you are.’ It was then, he told him: ‘I am Jabiru ‘Atharātil-Kirām’ (the one who amends the distress of the generous ones who stumbled upon hard times themselves).

So, he took the money from him, and paid off his debts, and he began life anew. And he started to meet people once more.

I seek refuge in Allah from Satan the outcast
In the Name of Allah, the All-beneficent, the All-merciful.

Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (pious, God-fearing), as the Fujjar (criminals, disbelievers, wicked, etc.)?

(This is) a Book (the Qur’an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.
[Surat Sad: 28-29]

After that, one day, he went to visit the Ruler of the time, Sulaymān. The leader said to him: ‘Where have you been? You were very late [in meeting] with us. We have not seen you in a long time.’

So, he narrated to him what occurred to him: ‘I was destitute, and my wealth was lost. So, Allah sent to me a man at night who relieved me from my situation. Thereupon I paid my debts and I started my life anew. That is my reason for delay.’

So, the leader said to him: ‘Who is that man?’ So, he (Khuzaymah) said: ‘By Allah I do not know, except that he said to me, ‘I am Jabiru ‘Atharātil-Kirām.’’ So, the leader said to him, because he (Khuzaymah) is a trustworthy person: ‘I wish to put you in charge of the town you reside in. And I wish to retire ‘Ikrimah from his position and replace him with you.’

So, the leader gave him that position, and Khuzaymah went to obtain his position in the town. And he found in Baytul-Māl (the place where the money of that town is stored) a large shortage. So, Khuzaymah asked the previous governor of that town (i.e., ‘Ikrimah): ‘Where is the money? Where have you gone with this money?’

‘Ikrimah said to him: ‘I have spent it in the cause of Allah.’ ‘Ikrimah used to take from Baytul-Māl and give it as charity to people, and [he] strove to help people. And anytime he would receive a new payment he would place it in Baytul-Māl to settle the debts upon him.

He said: ‘With Allah’s permission, this [missing] amount will be returned in its entirety, God-Willing.’

‘Ikrimah used to take this money and use it to fulfill the needs of the people. However, he would wait long periods of time, anytime he would receive new wealth he would settle the debts (created by his donations) in this money until there was no shortage in it. However, now there was a shortage.

So, when this new governor (Khuzaymah) saw the shortage, he jailed him (‘Ikrimah). He told him: ‘You will be imprisoned until you pay off the shortage, I found in Baytul-Māl.’ And he prevented all the people from visiting him.

One of the days, the wife of ‘Ikrimah came to the governor Khuzaymah, seeking to advocate for her husband’s freedom. But Khuzaymah refused the advocacy of his wife. He said: ‘No, until he pays the amount in full.’

So, she muttered, saying to him: ‘O Khuzaymah, you would not release him even if you knew he was [the one who calls himself]: ‘I am Jābiru ‘Atharātil-Kirām?’’

He was the one who came to him at night, and gave him the bag [of money], and relieved him from his debts. When Khuzaymah heard this he was astounded. He said: ‘This is the man that saved me from my tribulation?’

I seek refuge in Allah from Satan the outcast
In the Name of Allah, the All-beneficent, the All-merciful.

Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How do you judge?
[Surat Al-Qalam: 35-36]

After Khuzaymah was stunned, he went to the prison and he released the shackles of ‘Ikrimah, and he shackled himself instead of ‘Ikrimah, and the two of them went to the ruler (Sulaymān Ibn Abdul-Malik).

And he narrated his story, and he said: ‘This is what ‘Ikrimah did for me, he is the one who gave me the money during the night, and relieved my debts, this is Jabiru ‘Atharātil-Kirām.’

The Khalifah was pleased with this, [Khuzaymah said] ‘This is what I did to him. So, I released him from prison…

Is there any reward for good other than good?’
[Surat Ar-Rahman 60]

O Allah make clear to us the truth, and grant us the ability in following it, and show us the falsehood for what it is, and grant us the ability to avoid it. O Allah make us guided guiders, and not misguided, nor of those who misguide others, and to close our Duā, All the Praises and Thanks be to Allah, the Lord of the Worlds.